UNITY

The Unitarian

MONTHLY

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

AN ORGAN OF REASONABLE RELIGION

FAITH
FREEDOM
FELLOWSHIP

No. 101. [Vol. IX.—2.] February, 1912. ONE PENNY.

The Centennial of

A MEMORABLE UNITARIAN

By the courtesy of Messrs. Chapman & Hall.

Charles Dickens

BORN
Feb. 7th, 1812

DIED
June 6th, 1870

Charles Dickens, the prince of English novelists, and Social Reformer, was born at Portsea, Portsmouth, 100 years ago February 7th, 1812. His centennial is being celebrated all over the English-speaking world. His stories written with a purpose have an undying interest. They are so human and moving in their pathos and humour. He was a crusader against shams, abuses, wrongs; his morality was always sane and wholesome, and his ideals pure and noble. Though a mid-Victorian writer, his books do not lose in popularity nor in their influence on thought and character. In Religion the only denomination with which he identified himself was that of the Unitarians. He was a seatholder in Little Portland Street Unitarian Chapel. He is included in the published volume of "Memorable Unitarians," in which it is declared that "he never abandoned his Unitarian convictions." He died at his desk at Gadshill, pen in hand, engaged upon his last novel, "The Mystery of Edwin Drood," June 6th, 1870, and his remains were interred in Westminster Abbey.

Charles Dickens and Unitarianism.

By the Rev. CLEMENT E. PIKE.

What, it may be asked, first attracted Charles Dickens to Unitarianism? I am inclined to think it was the attitude of Unitarians to rational and innocent amusement. Unreasoning hostility to the stage was common to all other denominations in the early part of the last century, but Unitarians were an exception to the rule. This appears to have been first detected by Dickens when on his first visit to the United States. In his "American Notes" he says: "The peculiar province of the pulpit in New England (ALWAYS EXCEPTING THE UNITARIAN MINORITY) would appear to be the denouncement of all innocent and rational amusements." In Boston he became known to Unitarians of world-wide fame such as Longfellow, Emerson, and Channing. Though their intercourse was brief, the great Boston Unitarian preacher evidently made a deep impression on Dickens, and influenced all his future.

Dissatisfied with the Church of England, repelled by orthodox dissent, attracted by Boston Unitarianism, it was natural that, on his return to England, he should seek those who, in his own country, were known as Unitarians. With this object he occasionally attended the services in Essex Street Chapel, and learning that a funeral sermon on Dr. Channing, who had passed away on the 2nd October, 1842, was to be preached by the Rev. Edward Tagart, at the Unitarian Chapel in Little Portland Street, on November 20th, he resolved to hear it.

After the service he had some talk with Mr. Tagart, and finding that they each held similar views of religious truths he took sittings in the chapel for himself and his family. This, whatever opinion may be held about it, was an important event in the life of Dickens, and deserves serious consideration, and accurate description; yet this is precisely what it has not received. Those who have written about Dickens, from Forster to Mr. Chesterton, have, for some inscrutable reason, either ignored or belittled it.

From information kindly supplied to me by two of the late Mr. Tagart's daughters, who remember the circumstance, and whose recollection was fortified by letters to Mr. Tagart, published and unpublished, I am in a position to state that Charles Dickens and his family attended the chapel, except when residing abroad, from November 20th, 1842, until some date in 1847. After that year the family ceased to attend, though it appears that Dickens occasionally attended alone, and remained in unbroken friendship with Mr. Tagart until the death of the latter in 1858.

This prosaic fact of family attendance at a chapel for a period of some five years has been transmuted by Mr. Chesterton's epigrammatic style into the whim of a week. "Once," says this picturesque writer, "in a puff of anger at the church's political stupidity (which is indeed profound) he left it for a week or two, and went to an Unitarian Chapel; in a week or two he came back." So absurd a statement refutes itself. As if leaving the Church of England for a week or two, whether in a puff of anger, or for any other reason would ever have been remarked, especially in one who never had been a regular attendant at Church of England services.

The author of the life of Dickens in the Dictionary of National Biography is not equal to the transparent inaccuracy of Mr. Chesterton. He is content to translate Forster's grudging estimate of "two or three years" into "a year or two."

The point is the more worth insisting upon in the interest of truth as ignorance about it has led one writer into an amusing blunder.

In 1884 Mr. Charles McKenzie, described in the preface to his volume as "a lay preacher of the Gospel" brought out the said volume entitled "The Religious Sentiments of Charles Dickens, collected from his writings."

In the "American Notes, etc." there is, in connection with the case of Laura Bridgeman, in which Dickens was profoundly interested, an allusion to Jesus Christ as "the Great Master whose precepts were misconstrued, whose lessons were perverted, etc." Mr. McKenzie could perceive in this allusion—"Nothing more than the tribute that even a Socinian might render to Jesus Christ." He adds: "Be this as it may, it is very curious to learn from his biographer, John Foster (sic) that at this very time he had sittings in the Little Portland Street Unitarian Chapel, which step he took in his impatience of differences with clergymen of the Established Church, but that he returned to his original communion at the lapse of two or three years and remained a consistent member of it until his death." He proceeds: "It is noteworthy that no allusion is made to Christ or the Atonement in the book written during this period of indecision, and it is not until the publication of the Christmas book of the Chuzzlewit year—AT WHICH PERIOD I CONCLUDE HIS CONNECTION WAS SEVERED WITH THE UNITARIANS—that we find a more decided tone used in alluding to this doctrine. It may be the light breaking in upon his own darkness when he writes:—'Why did I walk through crowds of fellow beings, with my eyes turned down, and never raised them to that blessed Star which led the wise men to a poor abode.'"

Alas for the ingenious hypothesis which would thus identify Charles Dickens in the darkness of Socinianism, attending a Unitarian Chapel, with Marley, whose ghost haunted Scrooge! the dates, the inexorable dates are fatal to it, for, far from Mr. McKenzie's conclusion, that when the "Carol" was written Dickens's connection with the Unitarians "was severed," being correct, that connection had then lasted barely a year, and, even upon Forster's grudging admission, had still more than half its course to run. But though historical accuracy is fatal to Mr. McKenzie's theory the humour of the situation it implies remains unimpaired by such a

trifling consideration. The identification of glorious Boz with the ghost of old Marley is too good a joke to leave to oblivion.

For some years after the "Carol" appeared Dickens retained his pew in the Unitarian Chapel, and though it was eventually given up, and the family went elsewhere, I have never yet found a scrap of documentary evidence to prove that Charles Dickens, himself, ever changed his religious views.

Dickensiana.

Dickens was a Victorian in conflict with his age. Rightly or wrongly he believed it was an age of severities and shams. He was in rebellion, and his own good fortune never made him waver or change, become lethargic, or sheathe his sword. His democratic spirit could not brook class distinctions and conditions of privilege; and surviving forms of thraldom aroused his wrath.—J. Cuming Walters.

He hated anything like rudeness or selfishness to servants or subordinates. The same spirit actuated him in regard to the invocation: 'Let me never be cruel to any dumb creature.' Any act of cruelty, however so-called small, was loathsome to him, and seemed really to hurt him and to fill him with disgust.—Miss Dickens.

It is never out of season to protest against that coarse familiarity with sacred things which is busy on the lip, and idle in the heart; or against the confounding of Christianity with any class of persons who, in the words of Swift, have just enough religion to make them hate, and not enough to make them love, one another.—Preface to "Pickwick Papers."

Mr. Stiggins did not desire his hearers to be upon their guard against those false prophets and wretched mockers of religion, who, without sense to expound its first doctrines, or hearts to feel its first principles, are more dangerous members of society than the common criminal; imposing, as they necessarily do, upon the weakest and worst informed, casting scorn and contempt on what should be held most sacred, and bringing into partial disrepute large bodies of virtuous and well-conducted persons of many excellent sects and persuasions.—"Pickwick Papers."

"Gentlemen, dealing with men like me, begin at the right end. Give us, in mercy, better homes when we're a-lying in our cradles; give us better food when we're a-working for our lives; give us kinder laws to bring us back when we're a-going wrong; and don't set Gaol, Gaol, Gaol, afore us everywhere we turn. . . . The labourer has a patient, peaceful, willing heart. But you must put his rightful spirit in him first. . . . His spirit is divided from you at this time. Bring it back, bring it back!"

—Will Fern, in "The Chimes."

Who turns his back upon the fallen and disfigured of his kind, abandons them as vile, and does not trace and track with pitying eyes the unfenced precipice by which they fell from good—grasping in their fall some tufts and shreds of that lost soil, and clinging to them still when bruised and dying in the gulf below: does wrong to heaven and man, to time, and to eternity.—Charles Dickens.

I felt that the world was not to be utterly despised. I was anxious to find in evil things that soul of goodness which the Creator has put in them. I was anxious to show that Virtue may be found in the byways of the world, and that it is not incompatible with poverty, and even with rags.—Charles Dickens, in a speech.

A Hymn of Justice.

Almighty God, beneath whose eye
No sparrow falls in vain,
Who giveth free to high and low
The sunshine and the rain,
Amid the darkness of our days
We turn to thee for light,
And to thy will, we make appeal
For Justice and for Right.

Behold, O God, the myriad throngs
Who toil from sun to sun,
The bondmen of the forge and shaft
Whose tasks are never done;
Behold them pile, in sweat and tears,
The wealth of kingly lands,
And in their hours of patient prayer,
To thee lift empty hands.

Their eyes ne'er watch the lonely shore,
Nor rest on pastures green,
The plain and hill, and waters still,
Are all by them unseen;
The wandering sunbeams meet them not,
The breezes pass them by—
Fettered in mine and mill and slum,
They captive live and die.

For them no poet dreams his dream,
No prophet speaks his word,
The raptured song of saint and seer
Trembles and thrills unheard.
Stunned by the roar of pulsing steel,
Dust-choked and faint of breath,
Despairing, starving, naked, sick,
They hail the boon of death.

Almighty God, behold thy will
Flouted and scorned and shamed;
Behold these children of thy heart,
Burdened and robbed and maimed;
Lift high thy sword of love, and smite
The greed of power and place,
And to the least of these restore
The bounties of thy grace.

—John Haynes Holmes.

Home Circle.

The Common Road.

"This common road, with hedges high
Confined on either hand,
Will surely enter by and by
Some large luxurious land.

"The many wayfarers on foot
Have toiled from stage to stage,
And others roll along the route
With easy equipage.

"All seek methinks that palace hall
Whereon my thoughts are set.
Press onward! Hear the angels call!
'Hasten! 'Tis farther yet!'

"Dreamer! In vain thou hastenest;
That golden throne resign;
Take by the road thy joy, thy rest;
The road, the road is thine."

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

CHAPTER II.

Six years had passed. The Faires were no longer alone in their household. They had a bonnie boy who was now nearly six years of age. It goes without saying that they loved him dearly, for he was the chief joy of their hearts and as the light of their eyes.

Claudie was a lovable little fellow, too. His mother and father had many serious talks about him. Leslie said:

"The boy is a trust. God has lent him to us to see what we will do with him. And we must be worthy of the trust that God has put upon us."

"Yes, Leslie," said Alice, "we will be worthy. We will love him with our whole soul; we will train him up to serve God."

But neither Leslie nor Alice were perfect. Like all other human beings they made mistakes, and learned from those mistakes what to avoid.

Alice was somewhat quick in temper. One day she found Claudie had been in the coalhouse, for he came in looking as black as a "nigger," his pinafore, which was beautifully white and clean when he went out a short time before, was now marked with big black patches. It was very provoking to a clean and tidy mother, and she broke out immediately in an exclamation of angry astonishment and was raising her hand to beat him when she paused and curbed her indignation, remembering that she must win and not compel. It was hard to restrain such anger, but it was good both for parent and child.

When Claudie was about eight years old there happened something which she was never likely to forget. On going to the pantry she saw that a large bowl of milk had fallen off the shelf and lay broken to fragments upon the floor, the milk splashed about in every direction. Just then Claudie came and saw it all in an instant, and looked sorrowfully up into his mother's face. The mother felt that he was the culprit, concluding that he had been reaching to some fruit and had thus overturned the milk. So on a sudden angry impulse she slapped him and sent him upstairs to bed.

As soon as she had done it she was sorry for it. She felt that she had not dealt with the offence in the right way. She had lost her self-control, had forgotten herself, had not acted in a loving spirit.

This she realised still more completely when shortly after all had been gathered up and she was dusting the shelf from which the milk bowl had fallen, she discovered fresh dirty footprints of a cat upon it, just near where the bowl had stood. Evidently a cat had been there, and had been surprised, and in a hurried scramble to escape had upset the milk bowl and caused the fall of it. Claudie then, was quite innocent, and had been corrected—even punished—unjustly.

Alice then immediately rushed upstairs to Claudie. There he was on the bed. There were traces of tears upon his face. Then his mother burst into tears herself, and took him in her arms and kissed him. And she said:

"Oh, Claudie, you did not break the milk bowl, did you?"

"No mother, I didn't."

"You must forgive me, Claudie. It was very wrong of me to hurt you. You did not deserve it, and I am very sorry. What a cruel mother I am to my little boy"—and she hugged him closer to her breast.

"Never mind, mother, don't trouble. I'm glad you know I didn't do it. You are not a cruel mother. You are a good mother, and I love you very much."

Telling some friends afterwards of this experience they did not approve of her confessing her mistake, and considered that she had belittled herself to her son. But she said:

"You are wrong. My son was more proud of his mother and loved her all the more for being so honest and straightforward. He has trusted me more thoroughly, and there is a more perfect understanding between us."

She told Leslie, her husband, about it, in quite a troubled tone. But he said:

"Why, Alice, you have come out of it bravely and nobly. I should most likely have made the same mistake under the circumstances, and I might not have put the matter right so well as you did. You are wonderful. Don't you see what it means? You love the boy so perfectly that you are resolved to do what is right to him at any cost. You have won a great triumph, a victory over yourself and for him. His confidence in you is increased a hundredfold."

Thus did Claudie, and his baby sister, learn the real love their parents felt for them. By this love did they feel that father and mother were most anxious of all for their good.

In a talk by the fireside one night, after the children had gone to bed, Leslie said:

"We have two good children, and they are blessed with a good mother. I'm very proud of all three of you."

"But I'm not so good as you think me. I am inclined to worry and to get irritable, and sometimes have to make a tremendous struggle to keep down my bad temper."

"Ah, but you do keep it down, Alice, and you do make a struggle to maintain your own self-mastery. So many of us are too self-regardful to make any struggle at all. But you have valiantly battled and won. And you little know what an effect it has had on the children and on your husband."

"On my husband," repeated Alice with a sceptical kind of smile.

"Yes, on your husband," rejoined Leslie. "I have plenty of temper myself, and in the past I have let it run away with me too much. But I have seen how you have schooled yourself, how you have held yourself in, all for the love of us,—how you have grown wonderfully strong in character and influence. High spirits and temper under control make strong personality. I am sure that Claudie and Eva in any trouble would look to you first as their truest friend, and if ever they did any great wrong they have such a grand trust in your love that they would at once come to you and confess without fear of what you would do, knowing that whatever it was it would be done in love. And all this helps me to be more a man."

And Leslie kissed his wife, and she looked into his face with an expression of unclouded joy.

(To be continued).

More Martyrs' Anniversaries.

By A. D. TYSSEN, D.C.L.

LEWIS HETZER deserves to be commemorated on the 4th of February, for on that day in 1529 he was put to death at Constance on a charge of blasphemy: and the charge against him appears to have been grounded in the fact that he rejected the doctrine of the Trinity. He had aided the cause of learning by translating the prophets of the Old Testament into German before Luther issued his version of the Bible, and he seems to have been deeply influenced by the spirit of the Old Testament! so much so that he wrote a book against the use of images in worship. In this book he adduces passages from the Old Testament in favour of his view, and then proceeds to answer the arguments in favour of the use of images, which were employed by Roman Catholics. These arguments are stated to have been (I) that the testimonies against images were adduced from the Jewish Scriptures, the precepts of which were not binding on Christians; (2) that the images were not worshipped, but they brought home to beholders the piety of the saints who were represented; (3) that images are the books of the illiterate; and (4) that they tend to excite devotion.

We should probably be inclined to say that there was some force in these Roman Catholic arguments; and that people, who felt their devotion and their thoughts led up to God by the sight of images, did quite right to place them in their churches; while others who felt that images distracted their thoughts from God did quite right to exclude them.

There are therefore some practices in which we are less removed from the old church than the Protestant reformers; although doubtless in theological and Biblical views we have travelled away to a far greater distance.—(Wallace's Anti-Trinitarian Biography I., 412).

FRANCIS DE RUEGO.—The memory of Francis de Ruego, also called Francesco Sega de Rovigo, deserves to be honoured on the 25th of February. He was one of a band of Italian reformers of Unitarian tendencies, who in the middle of the 16th century took refuge at Vicenza in the north west of the province of Venice, where a German dialect continued to be spoken until comparatively recent times. The Government of Venice took steps to seize the whole band of these refugees, but only succeeded in capturing two of them, namely, Francis de Ruego and another unfortunate named Julius Trevisanus. These were both ultimately put to death; but their deaths were preceded by a long period of imprisonment, during which Francis de Ruego is said to have composed several pious works for the comfort of his fellow prisoners. The Government of Venice, however, adopted the policy of destroying all trace of its victims, and none of his works have survived. The mode of execution was to place the victim in chains and to row him out to sea by night and put him into the water. It is believed that Francis de Ruego met with this fate on the night of the 25th of February, 1566.—(Wallace's Anti-Trinitarian Biography II., 118).

JOHN ROGERS.—The 4th of February is the day on which John Rogers was burnt in Smithfield in 1555. John Rogers had no special connection with OUR body. He was the first martyr in the reign of Queen Mary. We doubtless owe a debt of gratitude to all the good earnest men who preferred suffering a painful death to professing a belief, which they did not really hold.

[In the December number "our body" was misprinted "anybody."]

Charles Dickens said of Unitarianism that it is "the religion which has sympathy for men of every creed, and ventures to pass judgment on none," and urged his children "to guide themselves by the teaching of the New Testament, in its broad spirit; and to put no faith in any man's narrow construction of its letter."

An Open Letter to Open Minds.

Dear Readers,—

The business of Unitarians is,—to make more Unitarians. If it is a good thing for us to be Unitarians it should be an equally good thing for other people. We think we have the grandest gospel that has ever been conceived, but what are we going to do with it? Having it, shall we be content to keep the good news to ourselves or shall we impart it to others everywhere we possibly can in a bold attempt to share it with all mankind?

Do you think we are doing as much as we ought to convert others to our Faith? Do we talk to people about it? Do we pass on to our friends and neighbours any of our propagandist literature? Have we urged and helped the church we are connected with, to engage in an organised missionary effort to distribute effective leaflet literature from house to house in its own neighbourhood?

A church which has no missionary spirit is a dead church. Why cumbers it the ground? What does it exist for?—simply for itself? If so, it is a self-regardful and a self-centred organisation, and like an individual who lives merely for self is sure to do more harm than good. A church exists not only for the good of its members, but for the good of the community in which it exists in which it should be a powerful leaven permeating everywhere with its spirit of life, with its message, with its principles and ideals.

Every minister should be a missionary not only to those who hear him preach from his pulpit, but to the masses who are outside, who will not come to hear him. Jesus was a grand missionary. His work was a continuous propaganda. And ministers are professedly his followers. But how many of them do no propaganda work whatever outside their own pulpit?

But it should not be left only to the "ministers."

There is a sense in which all should be ministers. To minister, means to serve, and every soul should be the servant of the Truth. Some there are who say: What does it matter? Does it matter nothing what people believe about God, man, life, destiny? Does it matter nothing if they are afraid of God, if they are suspicious of their fellow-man, if they have a mean conception of life, if they imagine a horrible destiny for anybody? Does it matter nothing to the children whether they have noble ideas imparted to them of God, of human nature, of the glory of life, and of a future sublime and beautiful beyond all present conception, with which to face the world? Will it make no difference whether they are equipped with the provision of utter despair or of a noble Faith rich with glorious convictions and hopes? IT DOES MATTER! and woe unto us if we neglect our responsibilities!

The grandest Religion comes out of the grandest Faith. God is loved best and feared least by those who possess the most lovable conception of God. Man is loved best and helped most by those who believe most in the natural and essential goodness of man. It is a glorious thing to be alive to those who have a noble idea of life. They who believe that the ultimate "divine event to which the whole creation moves" will be a happy fate for everybody can know no fear of death, but are able to look forward with eager anticipation, even while faithfully serving man and God here and now. The highest spiritual life is based upon the noblest convictions.

Can we not enrich humanity, stir up great hopes, bring light to many darkened souls, inspire our children, bless the old men and women—by imparting our noble Unitarian Faith everywhere, in every way possible, and by thus making more Unitarians, do our part to bless mankind and to help our God? —PARSON PAGE.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The International Union at present consists of the League, the American and Canadian Women's Alliance, the Hungarian Unitarian Women's League, and the Union of Religious Instruction in Germany. The League's International Sub-Committee is sending out the circular printed below. For the present the benefits of the Guild of Fellowship are limited to our German and Hungarian friends, but we hope that before long the women's societies belonging to the Liberal Religious Movement in Holland, Denmark, Switzerland and France will have joined the Union and come into closer friendship and communication with us all.

The Cologne Committee of the Union for Religious Instruction is at present acting as the German International Committee, and will help in making the Guild of Friendship as widely known as possible.

The time for the Council meeting is getting near. The exact date is not yet fixed, but it will be about the middle of March. All branches are entitled to send representatives, and if it can be managed there is no better way than this of keeping in close touch with the Central Society.

The Organizing Secretary will be glad to hear of any branches to whom a visit from her would be helpful, and will also welcome invitations from any societies or groups of women not affiliated to the League who feel that such a personal visit and explanation of the League's aims and work would be acceptable. No expense will be incurred by these societies and in many cases no special gathering is needed, as the ordinary meeting of the Sewing Circle —a women's society—can be used for the purpose.

The following is the circular being sent out by the League:—

INTERNATIONAL UNION GUILD OF FRIENDSHIP.

The International Union seeks to draw into closer friendship and communication the women of the Liberal Religious Movement of all countries.

With this end in view "THE GUILD OF FRIENDSHIP" has been formed. This society offers a friendly welcome to girls whose parents are members of churches and societies of the Liberal Religious Movement, who wish to come to London or elsewhere in England to learn English or to fill situations.

Such young ladies, if they join the Guild, will, on application, receive information as to reliable and suitable places to stay—Boarding-houses, Schools, or PRIVATE FAMILIES willing to take young ladies to board, etc.

Advice will be given, if desired, as to routes, fares, luggage, etc.

If needed, girls travelling alone will be met at the station in London and escorted to their destination, on payment of the "out-of-pocket" expenses of the escort.

Girls joining the Guild may be assured of making congenial friends, and when possible invitations will be sent to them for any social gatherings of our Liberal and Unitarian Societies, and a hearty welcome given to those who attend on such occasions.

Membership is limited to members of families belonging to the societies or groups of churches mentioned below.

The entrance fee is 2/6 (m. 2.50) TO BE PAID IN ADVANCE, for office expenses, etc.; 1/- (m. 1) per year AFTER the first year.

Churches and Societies to whom membership of the Guild is limited:—

AT PRESENT: Verein für Religiöse Erziehung, Germany.
The Unitarian Churches in Hungary.

IMPORTANT: THE LEAGUE DOES NOT UNDERTAKE TO FIND SITUATIONS OR WORK OF ANY KIND FOR MEMBERS.

The Wide, Wide World.

A poet tells us that "the world grows better as the world grows old." We hope that will ever be so; but, alas!—there must needs be a "but"—what of Italy and Tripoli; of Russia and England in Persia; and of Russian appropriation of Mongolia?

The efforts of President Taft in his war against war ought to succeed. If the churches of every so-called Christian land were only unanimous for peace there would be no more war amongst the civilised nations.

Industrial warfare too between employers and employed in the shape of a national strike, or lock-out in the coal trade, or a wholesale strike of railway workers, or in any great industry, may be productive of such terrible consequences that wise men of every class should combine to prevent it. Prevention means justice to the employees, for "nothing is ever settled until it is settled right."

"What lies ahead and what are the years to bring forth? Are we gaining with sufficient rapidity on our closer and less ethical instincts to give us a hope that the code of Christ will at some time control the world."—"The Christian Register."

Charles Dickens was one of the greatest humanising influences in English literature in the nineteenth century, and will long continue to be so in the twentieth, if not after. The tide of growing appreciation of his work swelling to a flood as his centennial draws near is a good sign of the times. Humanity is sound at its core, and knows the good when it sees it.

Those who would understand Dickens more thoroughly will find much help in that book of penetrating essays by J. Cuming Walters entitled "Phases of Dickens" (5/-), published by Messrs. Chapman and Hall.

The claim of women to be treated on an equality with men can no longer be ignored. Injustice to one class cannot mean safety and welfare for any other. The time is not far distant when the world will wonder that Mary Carpenter, George Eliot, and Florence Nightingale were considered unfit to have a vote.

The great need everywhere is education, true education, a right system of education. Will the combined wisdom of the British Parliament deal with this problem in a sane and broad-minded spirit in its next attempt?

No nation can stand aloof from other nations now. Mutual neecssity compels them all to have dealings with each other and to break down the barriers of separation. Friendly intercourse between British, German, and French is all to the good. The more the peoples of different countries understand each other the nearer the day of international brotherhood. The royal visit to India is of great benefit in this direction. The wider patriotism recognises only one Humanity. He is most truly king who best serves the good of all.

CREDO: (1) GOD.

I believe that God is One,
One Infinite containing all;
One Living Power in great and small;
One Mind, one Will, of boundless might;
One all-embracing source of Right ;
Creator of all living things,
From whom all life and being springs;
Giver, Sustainer, Father, Friend,
Whose love continues without end;
One sole Almighty to adore,
One Heavenly Father evermore. —H. B. S.

Anecdotes and Illustrations.

I SEE THE STAR.

Charles Dickens tells the story of two children who "used to wonder all day long" at "the height and blueness of the sky," and "at the goodness and the power of God who made the lovely world."

"There was one clear shining star that used to come out in the sky before the rest. It was larger and more beautiful they thought than all the others; and every night they watched for it. Whoever saw it first cried out, 'I see the star!' And often they cried out both together, knowing so well when it would rise and where. So they grew to be such friends with it, that, before lying down in their beds they always looked out once again to bid it good night; and when they were turning round to sleep they used to say, 'God bless the star!'"

Let the highest ideal be the star; follow it faithfully and it will lead you to what is best.

THE JOY OF DISCOVERY.

When Archimedes by accident discovered the method by which he might test the specific gravity of the royal crown of Hiero, it sent him out into the street like a madman, crying, "Eureka! Eureka!"—I have found it.

SHOW YOUR COLOURS.

When Garfield, afterwards the President of the United States, was a lad at Williams College, he climbed up Mount Greylock one day with many of his companions and spent the night on the mountain top. Seated around a camp fire they sang college songs and told stories all the evening. At length Garfield took a Testament out of his pocket and said: "Boys, it is my custom to read a chapter before going to bed and have a prayer. Shall we have it together?" And they did.

THE CHILD FORETELLS THE MAN.

James Watt, a sickly boy, sitting by his mother's fireside, watched the steam lifting the kettle lid, and began thinking what steam might do. When only fifteen John Milton, a boy at St. Paul's School, London, wrote the hymn, "Let us with a gladsome mind." Jesus at twelve was already intent on "his Father's business."

WHAT WILL HE BECOME?

The German schoolmaster made a bow to his scholars every morning when he met them in school, and when asked why, he explained that for aught he knew any one of his boys might become one of the world's great men. And a poor boy named Martin Luther happened to be one of his pupils.

Mr. Moody, the Evangelist, noticed a young lady at his service whom he knew to be a Sunday School teacher. So he asked her afterwards where her class was. "Oh," said she, "I went to the school and found only a little boy, so I came away." "Only a little boy?" said he. "Think of the value of one boy's soul! The fires of a Reformation may be slumbering in that boy! There may be a young Knox, or a Wesley, or a Whitefield in your class."

REPENTANCE.

To repent means to change one's mind. It is an action of our own. A man stopped a preacher who was passing along a London street and said: "I once heard you preach, and you said something which I have never forgotten, and which has been the means of my reform." "What was that?" asked the preacher. "It was this: that the latch is on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate Him. It was a new thought that He was waiting for me to open to Him."

A Captain at sea discovers that by mistake the steersman is steering the ship straight for the rocks. How is the danger to be avoided? Not by scrubbing the decks or setting men to the pumps. If the ship is to be saved there is one thing that must be done—her course must be changed. So the captain gives the command and the ship turns and speeds away from the danger. Turn away from wrong doing! was the repentance preached by John the Baptist.

HELPING OTHERS.

There is a legend in the Greek Church that St. Cassianus and St. Nicholas went up to the gates of heaven. St. Cassianus had been a secluded monk absorbed in his own personal concerns; St. Nicholas was a genial, active, unselfish Christian. So on entering the gates of heaven St. Cassianus was asked: "What hast thou seen on earth?" "I saw," answered St. Cassianus, "a peasant floundering with his wagon in the marsh." "Did'st thou help him?" "No." "Why not?" "Because I was coming before Thee, and I was afraid of soiling my white robes." Then St. Nicholas entered, covered with mud and mire. "Why are you so stained and soiled?" he was asked. "I saw a peasant floundering in the marsh, and I put my shoulder to the wheel and helped him out." "Blessed art thou — more blessed than Cassianus, for thou didst well." And St. Nicholas received the fourfold blessing.

SHARING.

In a busy street in the city were two shoeblacks sitting having their dinners. The box of one was their dining table, and thick slices of bread and meat their fare. When about half done, one of them made a sudden stop. Whispering to the other, he gathered up the remaining half of their dinner, ran after a poor beggar, gave it him, and returned to work.

TEMPTATION.

Once in Egypt a man who had a fierce and violent temper ran away from his home and hid himself in a monastery, where he thought he would be free from provocations to anger. But there he was frequently irritated by the other monks who unintentionally gave him annoyance. So he determined to escape wholly from the society of men, "and then," said he, "I cannot give way for I shall never be tempted." So he took with him only an earthenware bowl, out of which to drink, and went away into a remote desert. But one day, fetching water from the spring, he upset the bowl and the water fell; then he dipped the vessel again, and as he was going his foot tripped, and again the water was spilt; he dipped it once more, but his hand shook, and a third time he spilt the water. Then, flaming into a furious passion he dashed the bowl against the stone and shivered it to fragments. After a while his anger cooled down and he came to himself. Then he looked at his shattered bowl, and said, "Oh, fool that I am! how can I escape the temptation which is in myself! If I have not men to be angry with, I even rage against an earthen pot!"

The only escape is—to fight the temptation that is within, and overcoming it by valiant struggle its power will be broken and it will fly away.

The International Bible Lessons.

HINTS FOR TEACHERS' PREPARATION.—Read the Scripture passage carefully over at home, and "The Lesson Story" as given here, with the explanatory notes thereon.

Prepare to give the Lesson as a TALK to the class, choosing one Topic out of the list of Lesson Topics suggested, for the main part of the talk, the choice to be suitable to the ages of the scholars.

With little ones the use of the hymn will help, and an Object Lesson.

Make use of any Anecdotes and Illustrations for the talk, out of those here provided.

The scholars may commit to memory the Memory Text, or any verse or verses thought to be most helpful.

On any point of doctrine the Unitarian view should be explained and emphasised, so that the scholars may get some definite doctrinal instruction.

A map of Palestine in front of the class will be an effective help. Explain the geography of the locality, and any historical associations.

In any school where the Lesson is taken the superintendent might help by a short talk upon it from the desk.

Where the aim is that all the classes should take the Lesson a Teachers' Preparation Class would be a great help.

With the material here provided any earnest teacher should be able to give a good lesson talk.

GRADING: The lesson can be graded to suit different ages as follows:—

(1) Primary Classes—ages 4-8: Tell the lesson as a story; appeal to imagination with object lesson (and pictures); use hymn and memory verse; and let the scholars "express" the lesson themselves by kindergarten means where the facilities exist.

(2) Juniors—8-12: Tell the lesson story; emphasise historical and biographical elements; use anecdote and illustration; ask questions.

(3) Intermediate—12-16: Give the lesson talk with illustration and anecdote, bringing out strong points to stimulate thought, and if possible, discussion.

(4) Seniors—16-20, onwards: A complete lesson study in the form of a paper or lecture, followed by discussion where practicable.

Feb. 4th: The Wise Men led by the Star, Matt. 2. 1-12. Text: Isaiah 45, 22.

THE LESSON STORY: (1) Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold wise men from the east came to Jerusalem, (2) saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. (3) And when Herod the king heard it he was troubled, and all Jerusalem with him. (4) And gathering together all the chief priests and scribes of the people he inquired of them where the Christ should be born. (5) And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, (6) And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, which shall be shepherd of my people Israel. (7) Then Herod privily called the wise men, and learned of them carefully what time the star appeared. (8) And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him bring me word that I also may come and worship him. (9) And they, having heard the king, went their way, and lo, the star, which they saw in the east, went before them, till it came and stood where the young child was. (10) And when they saw the star they rejoiced with exceeding great joy. (11) And they came into the house and saw the young child with Mary his mother, and fell down and worshipped him: and opening their treasures they offered unto him gifts, gold, and frankincense, and myrrh. (12) And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

NOTES: (1) Bethlehem or Nazareth? No birth in Bethlehem in Mark, the earliest Gospel, in which Nazareth is "his own country" (Mark 6, 1-4); Herod died April 1st, B.C. 4; "Wise men"—Magians of Assyria or Persia. (2) "King of the Jews," an expressions meaning "The Christ," or Messiah. "Worship," in this instance (and vv. 8, 11) means to render homage, to pay respect. (4) "Christ"—the

Christ, or expected Messiah. (6) A loose quotation from Micah 5, 2, concerning one who would be a Ruler in Israel and deliverer from the Assyrian enemy. (12) "Frankincense and myrrh," both aromatic resinous substances valued for use in incense and perfumes.

COMMENT: This beautiful story is a poetic fiction which grew up long after Jesus passed away. It can be used for a parable of Truth as a guiding star, leading the wise in their search for the Best, the search resulting in trouble to all who are wicked, cruel, or tyrannical, like Herod. The Magians were Astrologers, who believed that the stars have an influence over human affairs.

LESSON TOPICS.

(1) How every child may become a king.
(2) How to find Jesus.
(3) The search for the Best.
(4) Guiding Stars (Right, Truth, Hope, Love, etc.). Great souls—examples to follow.
(5) The need of guidance.
(6) Evil-doers and their fears (Herod)
(7) Reverence for childhood.
(8) The joy of discovery (v. 10).
(9) The meaning of gifts and presents (v. 11).
(10) Seeking after God, the Highest (Memory Text).
(11) Object Lessons: King, Star, Governor, House, Treasures, Gifts, Gold.

HYMN: "O Star of Truth down-shining."

Feb. 11th: The Boy Jesus in the Temple. Luke 2, 40-52. Text: Luke 2, 49.

THE LESSON STORY: The child Jesus grew, in strength of wisdom, and the grace of God was upon him. Every year his parents went to Jerusalem, to the Passover feast, and they went when he was twelve years old, taking Jesus with them. On their return Jesus tarried behind in Jerusalem without their knowing it, thinking he was in the company. When they had gone a day's journey they began to seek for him and not finding him, turned back to Jerusalem, where after three days they found him in the temple amongst the doctors (teachers) listening to them and asking questions, and astonishing those who heard him at his understanding and his answers. They were amazed when they saw him, and his mother said, Son, why have you behaved to us in this way? See, your father and I have been looking for you with sorrow. And he said, How is it that you sought me? Didn't you know that I must be in my Father's house? But they did not understand what he said. And he went with them to Nazareth, and was subject (submissive) unto them. But his mother kept all these sayings in her heart. And he increased in wisdom and stature, and in favour with God and man.

NOTES: This event would be about 8 A.D. (v. 40) "Waxed"—increased, or, grew. "Grace"—beauty, charm, excellence, favour. (41) "Passover"—the feast commemorating the passing over of Israelites' houses when Egyptians were smitten (Exodus 12), held 14th day of month Nisan (March-April). (42) At twelve years Jesus became "a son of the law" like all Jewish boys, responsible to keep the law and to attend the festivals. (44) "A day's journey," perhaps only six or eight miles. (49) "Father's house," or "business," or "at my Father's." "Didn't you know I must be in the temple?"

LESSON TOPICS.

(1) What kind of a boy was Jesus?
(2) Joseph and Mary as parents and guardians.
(3) Attendance at the religious assembly.
(4) The crisis of youth,—choosing which way.
(5) Seeking the company of betters.
(6) The blessing of a good father and mother.
(7) A boy in the midst of teachers.
(8) The "Father's business"—what is it?
(9) "I must"—the divine necessity and mission.
(10) Deeps within—"understood not."
(11) In subjection and training.
(12) A mother's heart.
(13 What will the boy become?
(14) How Jesus grew in wisdom.
(15) How to be "in favour with God and man."
(16) Object Lessons: Feast, Company, Journey, Kinsfolk, Temple, Doctors.

HYMN: "Young souls so strong the race to run."

Feb. 18th: The Ministry of John the Baptist, Luke 3, 1-17. Text: Matthew 3, 2.

THE LESSON STORY: The word of God came to John, so that in the fifteenth year of Tiberius Cæsar, he was preaching in the country about Jordan, the baptism of repentance for the remission of sins. The multitude came to him to be baptised, and he said to them, 'O generation of vipers, who hath warned you to flee from the wrath to come? He urged them to shew repentance, and said that the axe was already laid at the root of that which produced no good fruit. People asked him what they must do, and he told them to clothe and feed those poorer than themselves, to exact only what was right, to do violence to no man, to accuse none falsely. And the people wondered if John were the expected Christ or not. But he foretold that a mightier than he would come who would baptise with the Holy Spirit and with fire.

NOTES: The 15th year of the Emperor Tiberius would be 26 A.D., which would make Jesus (b. 4 B.C.) 30 years of age at that time.

Compare Matthew 3, 1-12, and Mark 1, 1-8. (v. 3) Baptism was understood as the outward sign of repentance and of consecration; "remission"—forgiveness—of sins. The passage from Isaiah (vv. 4-6) was written concerning the return of the Jews from Babylonian captivity to Jerusalem. The prophet is "the voice" which speaks the message. John was a pioneer "preparing," or making ready, for what was to come after him. "Generation of vipers" (v. 7) a terrible denunciation, used also by

Jesus (Matthew 12, 34; 23, 33). "The wrath to come," is natural suffering which follows wrong doing, and not "everlasting" punishment." "Of these stones" —of the stony hearts of enemies. (v. 9) "Cast into the fire"—the destruction of evil. (v. 14) "Be content with your wages" without seeking any unjust gain in addition. (v. 16) "Latchet"—lace of boots or sandals.

LESSON TOPICS.

(1) John—a great preacher: earnest, direct, practical, humble ("I am not worthy").
(2) How "the word" and the "call" come.
(3) Heralds, pioneers, preparers of the way.
(4) Repentance, its necessity and purpose.
(5) Public profession (baptism); showing one's colours.
(6) Sin: its cause and cure.
(7) The warning voice.
(8) The axe at the root.
(9) Self-reform: "What shall we do (v. 10)?"
(10) The kingdom of heaven at hand (Text).
(11) Object lessons: Vipers, fire, sandals, fan, garner, chaff, locusts.

HYMN: "Forth went the heralds of the cross."

Feb. 25th: The Baptism and Temptation of Jesus, Mark 1, 9-13; Matthew 4, 1-11. Text: Hebrews 2, 18.

THE LESSON STORY: Jesus came from Nazareth and was baptised of John in the Jordan; and the Spirit of God seemed to descend upon him as he came up out of the water, and a voice seemed to say within him: Thou art my beloved son, in thee I am well pleased. Then Jesus was led of the Spirit to go into the wilderness, where he was tempted during forty days and forty nights going short of food. The temptations that came to him were: that he should test whether he was the Son of God by trying to turn stones into bread, and to stand on a pinnacle of the temple and cast himself down without being hurt; that he should gain the kingdoms of the world by self-seeking and following after evil. But Jesus resisted and repelled the temptations and he was strengthened by angelic thoughts and feelings which came to him from above. And so the temptations departed from him.

NOTES: See also, Matthew 3, 13-17; Luke 3, 21, 22; 4, 1-13. "Baptism" of Jesus, a token of his resolve to resist wrong, of consecration publicly on the side of the kingdom of God; "a dove," a symbol of the gentleness of love, by which Jesus was to secure his unique influence over mankind. "A voice from heaven," an inward realisation of close filial relationship to the Father, with its consequent inner satisfaction and assurance of being well-pleasing to God.

"Led up of the Spirit" into temptation,—to be tested. Without tests and struggle no growth in strength of character possible. "The tempter" is simply the temptation. "Satan," is any inclination to evil. Satan, as a supernatural being outside of man does not exist, and is merely a superstition. The temptation was spiritual; he was "in all points tempted like as we are" (Hebrews 4, 15). It was not a sham struggle, as it would have been had Jesus been God, but a real conflict which showed how truly he was a human being (see Memory Text). The story is a poetical and imaginary account of what was an inward struggle.

LESSON TOPICS.

(1) Influence of John upon Jesus.
(2) Temptation, its meaning and necessity.
(3) What the Temptation proves concerning Jesus.
(4) Choosing sides.
(5) The uses of solitude for meditation and preparation.
(6) Fasting and hunger.
(7) Bread out of stones; miracle and law.
(8) The Bread of Life, and words from God.
(9) Worldly ambitions.
(10) Concerning Satan.
(11) Worship and Service.
(12) Ministering and guardian angels.
(13) Object Lessons: River Jordan, Water, Spirit, Dove, Voice, Wilderness, Stones, Bread, Mountain.

HYMN: "Father, lead me day by day."

WHAT UNITARIANS BELIEVE.—A True Story.

A little girl belonging to a Unitarian Sunday School in one of the towns of Massachusetts was assailed by her schoolmates, zealous Orthodox children, as to her belief. Said one, "You don't believe in Christ, you Unitarians."

"Oh yes, we do, we believe in Christ."

"But you don't believe in his divinity."

"Yes we do, but we believe in your divinity and in my divinity too."

"But you don't believe in the Bible."

"Oh yes, we believe in the Bible—we believe in all Bibles."

"But you don't believe in prayer."

"Well, we think God knows so much better than we do, that we don't think it necessary to ask him for things, but we do believe in thanking him."

At last one spoke up, "But you don't believe in God," and then the overstrained child, bursting into tears, sobbed, "Oh yes we do, we don't believe in anything else."

That child had got what we should want every child to have when she leaves our Sunday School—an intelligent knowledge of what Unitarians believe.

—"The Unitarian Advance."

Oh! say not! dream not, heavenly notes
To childish ears are vain,
That the young mind at random floats
And cannot reach the strain!
Was not our Lord a little child,
Taught by degrees to pray,
By father dear, and mother mild
Instructed day by day? —Keble.

Sunday School Topics.

"Bible Lessons for Little Beginners," by George Hamilton Archibald, Sunday School Union, 57 and 59, Ludgate Hill, London, E.C., 2/6, will be found to be a helpful book to teachers with junior scholars.

"Much of the failure of our Sunday Schools to accomplish the highest results is due to the habitual absence of the older people."

"Religious culture is as largely the result of contagion as of instruction. The child who sees his father or mother in the school, or perhaps reading the service in the desk, will receive an impression that may be worth weeks of the most devoted teaching."—"Unitarian Word and Work," Boston, U.S.A.

"A child in one of our Unitarian Sunday Schools recently told his mother that he liked his minister 'because he seemed to have so much respect for God.' It is precisely that respect for sacred things which children are capable of appreciating and which, if instilled into their characters, will serve them effectively in later years."

It would do all our Sunday School teachers good—and parents too—if they would take the trouble to give a careful perusal of the contents of our Sunday School Association Catalogue of Publications. They would find it interesting and would probably be surprised how much is published for their help. A copy can be had gratis by sending a post card application to the S.S. Association, Essex Hall, Essex Street, London.

Our Boston (U.S.A.) Sunday School Society has just issued a new Kindergarten Manual for primary classes.

We try to teach the truth so that children will not have to unlearn their childhood instruction when they grow up.—M. B. Townsend in "S.S. Quarterly."

Miss S. Greayer has attended the Bruce Road Sunday School, Bow, London, for the unique period of seventy-nine years, and still continues to be one of its teachers. Her grandfather founded the school.

A new Free Congregational Church movement at Bolton-on-Dearne, near Mexborough, Yorkshire, supported by Unitarians, began a Sunday School in a cottage, which spread to three cottages and now numbers 90 scholars.

Unfortunately the Baptist statistics record a loss of 618 Sunday scholars, and the Congregationalists no less than 10,187.

The Rev. J. J. Wright, President, The Sunday School Association, in his excellent New Year's Greeting to Teachers quotes the Right Hon. J. H. Whitley, Deputy-Speaker of the House of Commons, as saying: "He had wondered . . . whether he was doing as good work as a Member of Parliament as he did as a Sunday School teacher; and whether the work of influencing a single boy was not of far greater value than a Member of Parliament was able to accomplish during many years."

In this country alone there are no less than 700,000 Sunday School teachers, and more than 7,500,000 scholars.

At Broadway Avenue Sunday School, Bradford, the first classes of boys and girls carried out an "At Home," Dec. 30th, in aid of the funds of the church, as an expression of gratitude for good received, and on the Sunday, Dec. 31st, eleven Sunday School scholars were welcomed into church membership.

In the Adult (Sunday) School Movement there are 1,929 schools and 110,686 men and women.

"The Christian Life" of January 13th, in an editorial on "The Bible in the Sunday School," says that, "The International Bible Lessons of our fellow-Christians . . . afford a real example to us of what may be done to help our teachers to understand the Bible. . . . If we can induce our Sunday School teachers to give more lessons from the Bible in a rational and simple manner we shall find a more deeply religious mind gradually growing up in our scholars."

PAY NO HEED.

Don't get discouraged when you hear
What people say about you;
Don't get the blues and drop a tear
Because they chance to doubt you.

Don't go around with troubled brow
O'erlooking all life's beauty;
The folks that talk will suffer more
Than you, so do your duty.

Don't be discouraged, for the world
Will always criticise you;
Earth's dearest treasures are the few
True friends who love and prize you.

—Selected.

National Unitarian Temperance Association.

Hon. Sec.: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, E.C.
Organising Secretary: Mr. W. R. MARSHALL, 31, Birkhall Road, Catford, London, E.C.

Private Clifford, Winner of the King's Prize at Bisley:

"I am both an abstainer and a non-smoker."

Dr. Nansen, the Arctic Explorer:

"The best course is to banish alcoholic drinks from the list of necessities of an Arctic Expedition."

Andrew Carnegie, the Multi-Millionaire:

"You are more likely to fail in your career from the habit of drinking alcohol than from any or all other temptations."

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, Dovestone, Denton Road, GORTON, Manchester, except Calendar matter and corected proofs which should be sent direct to the printer.

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

Our excellent contemporary, "The Unitarian Advance," U.S.A., in its January issue, is in error in saying that the theology of Charles Dickens "was always conventionally orthodox." It could not have been so during the years he was connected with our Essex Street and Little Portland Street Chapels. It was no more so than that of average Unitarians. The orthodox are only too ready to claim "distinguished" Unitarians as belonging to themselves if they get any chance, and we ought not to help them to do it when the facts are against them. In the case of Dickens the facts are against them, and if it is true that he considered himself a Unitarian, that fact ought not to be hidden nor ought we to aid and abet those who wish to hide it. To do so is to oppose the cause we are considered to have at heart.

A new Free Congregational Church, supported by Unitarians, has been opened at Bolton-on-Dearne, near Mexborough, Yorkshire.

The Jubilee, Idle Unitarian Church, near Bradford, Yorkshire, was celebrated December 30th.

The Essex Hall Year Book of Unitarian Ministers, Churches, etc. (1/-) is packed full of valuable denominational information concerning Unitarianism in Britain and all parts of the world. No good Unitarian can really afford to be without it.

Professor Henry Jones, successor to Edward Caird in the chair of Moral Philosophy, Glasgow University, and an Essex Hall Lecturer for the B. and F.U.A., has been knighted. Had it not been for his Unitarianism—it is said—he might have been appointed Principal of Bangor University years ago.

We regret to learn that Dr. Charles W. Eliot, ex-President, Harvard University, U.S.A., and father of Rev. Dr. S. A. Eliot, President, American Unitarian Association, during his visit to India has had to be operated upon for appendicitis; but it is satisfactory to know that he is making good progress to recovery.

The Jubilee, Church of the Messiah (Unitarian), Birmingham, was celebrated Jan. 7th and 8th.

The Rev. T. P. Spedding reports that the whole expenses of the Unitarian Van Mission for the past season have been raised.

Bishop Berry, Methodist Episcopal Church, U.S.A., warns his people against "Unitarianism clothed with respectability under the administration of Mr. Taft."

A Baptist minister has lectured for the Unitarians, Newport, I.O.W.

An Association for Sheffield and District to include Unitarian and Free Congregational Churches was inaugurated January 18th.

Bank Street, Bolton, Sunday Schools have been extended, and re-opened January 13th.

A Summer School of Theology embracing fifty lectures by prominent theologians of various countries is to be held at Oxford, July 22nd to August 2nd.

MINISTERIAL CHANGES: Rev. H. McLachlan, M.A., B.D., concluded his ministry, Chapel Lane, Bradford, Yorks., Dec. 31st, after farewell meeting on 28th, and has entered into residence at the Unitarian Home Missionary College, Manchester, as warden; Rev. G. Pegler, B.A., of Newcastle, Staffs., appointed to Beech Street Chapel, Crewe, to commence in April; Rev. E. S. Russell, B.A., appointed co-pastor at Ullet Road Church, Liverpool; Rev. W. H. Burgess, B.A., Loughborough, appointed to Treville Street Chapel, Plymouth, to commence in February; Rev. Walter Short, B.A., Stalybridge, appointed to Bootlé Unitarian Church, commencing in mid-summer; Rev. Henry Chellew, ex-Congregationalist, appointed minister, Pendleton Unitarian Church, Manchester, and began Jan. 7th; Rev. J. Morgan Whiteman has resigned at Chatham; Rev. Joseph Wood, Birmingham, has resigned his ministry, Old Meeting Church, to conclude at end of July.

DEATHS: Rev. Silas Farrington, at Cannes, Dec. 19th, 81; Mrs. Margaret Jenkins, Lampeter, South Wales, Dec. 20th, 70; Dr. W. Copland Perry, London, Dec. 28th, 97; Mrs. Kate Gannet Wells, Boston, U.S.A., Dec. 13th, 66; Mr. Thomas Turner, Barnard Castle, Dec. 27th, 80; Mr. Robert Nunn, Diss, interred Dec. 30th; Mr. Thomas Atkins, Hinckley, Dec. 31st, 79; Mrs. Bevan, widow of late Rev. John Bevan, Edgbaston, Birmingham, Dec. 29th; Mr. William Lewis, Nottingham, Jan. 9th, 79; Mr. Frank Evers, Old Swinford, Stourbridge, Jan. 3rd, 84; Mrs. Fritchley, Derby, Jan 1st, 82; Mrs. J. Stych, Acocks Green, Birmingham, Jan. 10th, 71; Mr. C. R. Webster, Sheffield, interred Jan. 9th, 79; Mr. Colin Ellis, Godalming, Jan. 13th, 54; Rev. R. Finnerty, Ilminster, Jan. 11th, 46.

DISCOVERY IS NOT CREATION.

A number of years ago, astronomers throughout the world were very sure there must be a companion star to Sirius. But the telescopes then in use were not sufficient to disclose the truth, if indeed it were a truth; and it was a truth. At length someone constructed a large glass for a telescope, encasing it in a rough board, slung it up with rude tackle, and kneeling reverently took a look, and pointing towards the big star, he had been in search of exclaimed, "Thank God, I have seen it." That was a discovery, but it was not a creation. That star had been shining for centuries before the glass was turned towards it, because it was in the plan and purpose of God. —B. F. Jacobs.

WHAT IS UNITARIANISM ?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger." —Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES:

(1) The Personal Unity of God.
(2) The Simplicity of Nature in Christ.
(3) The Personal Origin and Identity of Sin.
(4) The Finite Duration of Future Suffering.

opposed to CHURCH DOCTRINES:

(1) The Trinity in Unity.
(2) Two Distinct Natures in Christ.
(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Eternity of Hell Torments.

—Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

The International Bible Lessons, 1912

FOR UNITARIAN AND FREE CHRISTIAN SUNDAY SCHOOLS.

Date	Subject.	Scripture	Memory Text
Jan. 7	The Birth of John the Baptist foretold	Luke 1. 5-23	Heb. 11, 6
,, 14	The Birth of John the Baptist	Luke 1, 57-75	Luke 1, 68
,, 21	The Birth of Jesus	Luke 2, 1-20	Luke 2, 11
,, 28	The Presentation in the Temple	Luke 2, 22-39	Luke 2, 30, 31
Feb. 4	The Wise Men led by the Star	Matt. 2	Isaiah 45, 22
,, 11	The Boy Jesus in the Temple	Luke 2, 40-52	Luke 2, 49
,, 18	The Ministry of John the Baptist	Luke 3, 1-17	Matt. 3, 2
,, 25	The Baptism and Temptation of Jesus	Mark 1, 9-11 Matt. 4, 1-11	Heb. 2, 18
Mar. 3	The Call of the first Disciples	Mark 1, 14-28	Matt. 9, 37, 38
,, 10	Jesus the Healer	Mark 1, 29-45	Matt. 8, 17
,, 17	The Paralytic forgiven and healed	Mark 2, 1-12	Psa. 103, 2, 3
,, 24	Feasting and Fasting	Mark 2, 13-22	Mark 2, 17
,, 31	Review Lesson		Matt. 4, 16
April 7	The Appearances of the Risen Lord	I Cor. 15, 1-11	Acts 2, 32
,, 14	The Use of the Sabbath	Mark 2, 23 to 3, 6	Mark 2, 27
,, 21	The Appointment of the Twelve	Mark 3, 17-19 Matt 5, 13-16	John 15. 16
,, 28	The Beatitudes	Matt. 5, 1-12	Matt. 5, 8
May 5	Poverty and Riches	Luke 6, 20-26 Luke 16, 19-31	Luke 12, 15
,, 12	The Law of Love	Luke 6, 27-38 Rom. 13, 8-10	Rom. 13, 9
,, 19	The Old Law and the New Life	Matt. 5, 17-26	Rom. 13, 8
,, 26	The Gift of the Holy Spirit	Acts 2, 1-11	Zeck. 4, 6
June 2	Truthfulness	Matt. 5, 33-37 Jas. 3, 1-12 & 5-12	Eph. 4, 25
,, 9	Hearing and Doing	Luke 6, 39-49	Jas. 1, 22
,, 16	Christ's Witness to John the Baptist	Matt. 11, 2-19	Luke 7, 28
,, 23	The Penitent Woman	Luke 7, 36-50	I Tim. 1, 15
,, 30	Review Lesson		Matt. 5, 17
July 7	Malignant Unbelief	Mark 3, 20-35	John 3, 19
,, 14	The Seed in the four kinds of Soil	Mark 4, 1-20	Jas. 1, 21
,, 21	The Growth of the Kingdom	Mark 4, 26-32 Matt. 13, 33	Matt. 6, 10
,, 28	The Wheat and the Tares	Matt. 13, 24-20; 36-43	Matt. 13, 30
Aug. 4	The Worth of the Kingdom	Matt. 13, 44-53	Matt. 6, 33
,, 11	A Troubled Sea and a Troubled Soul	Mark 4, 35 to 5, 20	Psa. 46, 1
,, 18	The Ruler's Daughter	Mark 5, 21-43	Mark 5, 41
,, 25	The Visit to Nazareth	Luke 4, 16-30	John 1, 11
Sept. 1	The Death of John the Baptist	Mark 6, 14-29	Rev. 2, 10
,,	The Mission of the Twelve	Matt. 9, 35 to 10, 15	Matt. 10, 40
,, 15	Judgment and Mercy	Matt. 2 20-30	Matt. 11, 28
,, 22	The Feeding of the Five Thousand	Mark 6, 30-44	John 6, 35
,, 29	Review Lesson		John 6, 63
Oct. 6	Jesus Walking on the Sea	Mark 6, 45-56	Matt. 14, 27
,, 13	Clean and Unclean	Mark 7, 1-23	Rom. 14, 17
,, 20	Mission to Gentiles	Mark 7, 24-30, Matt. 8, 5-13	John 6, 37
,, 27	Wanderings in Decapolis	Mark 7, 31, to 8, 10	Mark 7, 37
Nov. 3	The Sign and the Leaven	Mark 8, 11-26	John 8, 12
,, 10	World's Temperance Sunday	Hosea 7	Isaiah 5, 11
,, 17	The Great Question	Mark 8, 27, to 9, 1	Matt. 16, 16
,, 24	The Transfiguration	Mark 9, 2-13	Luke 9, 35
Dec. 1	The Lunatic Boy	Mark 9, 14-29	Mark 9, 23
,, 8	The Child in the Midst	Matt. 18, 1-14	Matt. 18, 10
,, 15	Forgiveness	Matt. 18, 15-35	Eph. 4, 32
,, 22	Christmas Lesson	Isaiah 9, 1-7	Isaiah 9, 6
,, 29	Review Lesson		John 7, 17

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